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this translation, even when it does not correspond exactly with the original text. In this they accommodate themselves to their time.

7. The New Testament writers follow in their views of the Old Testament, so far as possible, the received tradition. The Lord himself uses an argument against the Pharisees "*a concessis*," viz., Ps. cx. Paul, also, in Rom. ix. 25; x. 20 seq., uses the words of Hosea and Isaiah in relation to the heathen. The grammatico-historical exegesis is not bound strictly to follow him in this.

It must be remembered that the New Testament writers do not always *cite* the Old Testament when they use it. They employ its language frequently as fitting expressions of New Testament facts (e. g. Rom. x. 18 from Ps. xix. 5) without explaining the prophecy thereby. So we are not warranted in concluding from Eph. iv. 26, that *rigezu*, in Ps. iv. 5, is to be translated by *'opvυζειν*.

In conclusion, the presuppositions of the New Testament citations are the norm of the Christian view of the Old Testament history and scripture, but in particulars, the scientific exposition of the Old Testament is not slavishly bound by the apostolic writings.

THE SUNDAY-SCHOOL LESSONS.

BY PROF. WILLIS J. BEECHER, D.D.,

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NOV. 14. PETER RESTORED. John XXI. 4-19.

NOV. 21. WALKING IN THE LIGHT. 1 John I.—II. 6.

NOV. 28. JOHN'S VISION OF CHRIST. Rev. I. 4-18.

DEC. 5. WORSHIPING GOD AND THE LAMB. Rev. v. 1-14.

DEC. 12. THE SAINTS IN HEAVEN. Rev. VII. 9-17.

DEC. 19. THE GREAT INVITATION. Rev. XXII. 8-21.

For this month we consider the remaining lessons from the New Testament, that we may have the whole space, in the next issue, for the Book of Genesis and the lessons from the Old Testament.

The last five of the lessons under consideration were evidently intended by the committee that selected them to cover the writings commonly attributed to the Apostle John, outside the Gospel of John. The three Epistles of John have, perhaps, a shorter line of contact with the Old Testament than has any other part of the New Testament of equal length. Westcott and Hort do not recognize so much as one word in the three as of Old Testament origin, and therefore to be printed in uncial letters. Even these books, however, are not independent of the Old Testament; witness the illustration from the story of Cain and his brother, 1 John III. 12, and other equally marked instances.

The relations of the Book of Revelation to the Old Testament are quite peculiar. They are well represented by the fact that Professor Toy, in his book on the New Testament quotations from the Old, does not recognize in the Book of Revelation a single formal citation, but mentions a hundred and fifty-six instances of allusion, including, probably, double that number of specifications. The same fact is presented to the eye in the Westcott and Hort text, where the

words and phrases in uncial characters are scattered thickly on every page, while the instances in which a phrase in uncials exceeds a single line are comparatively few. If to these allusions to Old Testament phraseology we add the separate allusions to Old Testament facts (the names of the tribes in Rev. VII., for example) we shall have nearly as many recognitions of the Old Testament, in the Book of Revelation, as there are verses in the book; and this although the Book of Revelation does not once mention "the Scriptures" or "the Law" by those names, or use the formula "it is written" for introducing a citation from them. The instance is of especial value for use in certain parallel cases in Old Testament criticism,—for example, in the case of the testimony of the Books of Judges and Samuel to the Hexateuch.

The use thus made of the Old Testament in this book is well enough illustrated if we begin with Rev. I. 5. In this verse "the faithful witness" is from Ps. LXXXIX. 37 (38). The "firstborn," the "chief one of the kings of the earth" is from the same Psalm, verse 27 (28). Read that Psalm, verses 19–37, and it will fill this verse in Revelation full of meaning. "A kingdom, priests to God," verse six, goes back to the expression "ye shall be to me a kingdom of priests," Exod. XIX. 6. So verse seven combines the phraseology of Dan. VII. 13 with that of Zech. XII. 10–14; and so on, verse after verse. The new Jerusalem of the Revelator, lighted by the glory of God, having no need of sun or moon, with gates that never close, where God wipes away tears from all faces, takes a large proportion of its most striking peculiarities from different chapters of Isaiah. In the symbolic imagery it employs, wonderfully clad men, strange living creatures, horses, angels, written rolls, the Book of Revelation has unmistakable affinities with the Books of Ezechiel, Daniel, and Zechariah.

The Books of Daniel and of Revelation belong to a class of literature known as the *apocalyptic* books. Outside the canon, a considerable number of such books were produced by Jewish authors, within a few generations before and after Jesus. Perhaps the best known of these, at present, are the Book of Enoch and the so-called apocryphal book of Second Esdras. One who is studying the literary character of the apocalyptic books of the Bible should read with them several of these uncanonical apocalyptic books. He would find the comparison instructive, both by reason of the resemblances between the books, and by reason of their contrasts.

CHAPTER-STUDY: JACOB'S BLESSING (GEN. XLIX.).

BY THE EDITOR.

I. GENERAL REMARKS.

1. What has been done in former numbers of *THE STUDENT* for certain "Books" of the Bible, it is proposed now to do for certain "Chapters." As before, the aim in view is (1) the acquisition of *real* Bible-knowledge, (2) the cultivation of an historical spirit, (3) the attainment of a habit of independent investigation.

2. This work, if thoroughly done, will accomplish directly two things: (1) it will give the student a clearer and deeper knowledge of the particular chapter